

Jesus Is the Answer To All Doubt

Read Matt. 11:2-10
Third Sunday in Advent

It must have been a trying time for the disciples of John when their leader was kept in prison. It would be most natural for them to begin to doubt that Jesus was the Christ when He did not please John—was He not to proclaim freedom for captives? John did us a great service by sending his disciples to Jesus with their question. He shows us where to go when doubts come. Jesus is the answer to every doubt. If you are wondering "Art Thou He that cometh, or look we for another?" If you are wondering whether Jesus is the one than can save your life and make you really happy or whether you should look to something or somebody else than try Jesus first. Those who come to Him have been satisfied.

I. See how Jesus pictured in the Old Testament answers doubt:

When Jesus pointed to what He was doing, John's disciples saw the fulfilment of prophecy. Isaiah speaks of the Messiah performing these miracles and preaching thus to the poor. Jesus says in effect "You know that according to the Scripture the Messiah is to do these things. Now, you see them being done."

The Old Testament pictures Him also as despised and rejected of men. That is the reason Jesus says here, "Blessed is he, whosoever shall not find occasion of stumbling in me."

The fact that John fulfilled the prophecy of the Old Testament regarding the forerunner shows Jesus to be the Christ. John was the "Elijah that was to come" spoken of by Malachi. He was that unshakable prophet that was to prepare the way before the Messiah. This shows that the fulness of time was come. Christ was in that picture.

II. See Jesus answer doubts by His deeds.

When He was here on earth He healed those He met. Read about His miracles. They speak both of physical and spiritual healings. He still performs like that. But He desires most of all to heal spiritually. This He does for all those who come to Him.

The blind receive their sight. Men who have been blinded by the sight of worldly wealth, honor, and pleasure, meet Jesus and they receive an entirely new outlook. They begin to see the beauty of God's plan and purpose in their lives.

The lame walk. Feet that before were only able to walk the crooked paths of sin are given strength to become "swift and beautiful" for the Lord's way at a meeting with Jesus. Now they do His errands and "bring glad tidings of good things."

Lepers are cleansed. In this country you do not see the leprosy that was common in the East. If you had and realized how it pictures the inroads and ravages of sin it would cause you to realize more the need of a Saviour. Jesus can heal both kinds of leprosy. Have you not seen the change wrought in the life of a sinner that has met Jesus?

The deaf hear. Ears that were deaf to the gospel and could not grasp the saving message even when they did attend service meet Jesus. It is a wonder to them afterwards why they did not grasp the clear gospel message earlier. They can hear now for Jesus has touched their ears.

Even the dead are raised. Jesus comes to men who are dead in trespasses and sins. The result is that these become new men in Christ.

CORNERSTONE LAID



Sunday, Nov. 3rd was a festive day for the Prince Albert Lutheran Congregation at Prince Albert, Sask. The corner stone of the church was laid, and the church building dedicated. The district president, the Rev. Mars A. Dale officiated and was assisted by Pastors J. B. Stolee, S. Fengstad and J. T. Dahle, the local pastor.

There was communion service Sunday morning at 11 o'clock and shortly before 2:30, the congregation assembled outside the church for the corner stone laying. Pastor Dahle led in prayer. Scripture passages were read by Pastors J. B. Stolee and S. Fengstad, and when the articles to be deposited in the corner stone had been displayed, Pastor Dale laid the stone in the name of the Triune God.

The congregation then assembled in the church for the dedicatory service. Pastor Dale preached the sermon, and as he consecrated the building, he also urged upon his hearers that they consecrate their lives to the Lord too. Scripture passages were read by Pastors J. B. Stolee, S. Fengstad and the local pastor, J. T. Dahle, who also conducted the altar service. Music was provided by the senior choir and by Mrs. E. J. Strom.

The Prince Albert Lutheran Congregation was organized in 1905 by Pastor S. H. Njaa, and was served for a number of years as part of a large missionary territory. It was re-organized in 1934 when Pastor G. W. Lokensgard became the first resident pastor. The basement for a church was built that year and used for services until 1945 when this was extended by twenty feet and the church building erected. The first service in the new church was held on Nov. 25, 1945. Pastors who have served the congregation since it was re-organized in 1934 are G. W. Lokensgard, A. E. Syverud, E. V. Stime and J. T. Dahle.

This Sunday also marked the opening of the Prince Albert Circuit convention and in the evening the keynote message on the convention theme was delivered by Pastor Mars Dale. His topic was, "I Have a Stewardship Entrusted to Me." He stated that this stewardship has been placed upon us by God and it enters into every part of our lives. Happiness results when we realize that we belong to God and that His purpose in entrusting to us our soul, body, time, talents, and possessions, is that we might take care of them for Him, returning a definite proportion to Him. Music at this session was furnished by the Prince Albert Junior Choir.

The convention continued Monday, Tuesday, and was well attended. Bible studies on two of the stewardship parables were conducted by

Jesus. They receive a new life—everlasting life.

The poor have the gospel preached unto them. What a difference when Jesus comes. Those who have little, whether it be of this world's goods or abilities have a rich opportunity here. All can hear themselves saved. Christ's gospel is offered free.

Come to Jesus and have your doubt answered. —J. Selmer Stolee

The Teacher's Prayer Life

The good teacher is the praying teacher. The better one prays the better one teaches. It is dangerous to divorce them. How much time do we spend in prayer? It is the men of prayer who have made history.

In teaching, the call to prayer is incessant. The calling to teach taxes one so that one must pray. It would be easier to swim without water, to breathe without air, to talk without language than to teach without praying. When we enter our closet to pray, it is then we enter God's storeroom and God gives us tools with which to carry out His work. Jesus said the Holy Spirit inspires those who pray. The more we pray the more we can do (Rom. 8). The Holy Spirit intercedes for us. Luther said, "Who prayed well has studied well." Genius does not avail in this field. Prayer does what genius cannot do. The praying teacher is the most original teacher. In prayer we surrender ourselves to God. The more we pray the more our way will be God's way. Read Matthew 6.

The Infinity of the Trinity

Augustine, that great saint of God, was greatly disturbed about the doctrine of the Trinity—the Father, the Son, and the Holy Spirit, equal in wisdom, power, and glory, yet three in one. One day as he walked upon the shore of the ocean, deeply perplexed, he observed a little boy with a sea shell, running to the seashore, filling his shell with water, and then pouring it into a hole which he had made in the sand. "What are you doing, my little man?" asked Augustine. "Oh," said the boy, "I am trying to put the ocean in this hole."

Augustine saw the futility of his own fears. Said he, "That is what I am trying to do; I see it now. Standing on the shores of time I am trying to get into this little finite mind things which are infinite." God is greater than our minds. How thankful we should be that God has infinite wisdom and power!

GEMS OF THOUGHT

The Lord is never without words, except to the soul without ears.

—Charles Spurgeon

* * *

"My life helps to paint my neighbor's picture of God." —Peter Holmes

* * *

"There is no worse robber than a bad book."

* * *

Christians are like tea—their real strength comes out when they get into hot water. —The Link

Pastor A. Solheim. Pastor J. S. Stolee spoke on the Stewardship of possessions, and Pastor J. B. Stolee spoke on the Stewardship of Time and Talents. Pastor Dale developed the theme of the Stewardship of possessions in the congregation and in the Church at large.

Officers elected by the circuit for the coming year were: President, Rev. J. S. Stolee, Fairy Glen; Vice-pres., Rev. A. Solheim, Crooked River; Secretary, Rev. J. T. Dahle, Prince Albert; Treasurer, H. H. Johnson, Sylvania; Stewardship Secretary, Mr. P. Frostad, Parkside.

Reports which were presented to the convention showed that there had been a growth in giving throughout the year, and generous support had been given to the Synodical budget, Lutheran World Action, the radio, S.L.B.I. Monday evening's offering for the broadcast amounted to \$86.43 and was sufficient to pay for the October broadcasts of the Evangelical Lutheran Hour over CKBI.

Topics of Interest

BARED BRANCHES

We wondered in June and July where that beautiful oriole and that secretive robin had their nest. A different motive made us wonder where the troublesome crow and the pestiferous magpie were nesting. We looked up into the trees and scanned the nearby bluffs but even in the brightness of noonday the leafy branches withheld these secrets from us. But in November, bared branches hold up these nests for everyone to see as if to say, "Here is the nest you looked for in July; here is where that brood of crows or magpies were hidden and nourished to prey on your songbirds and poultry." Or, "Here is where this year's songsters made provision for next summer's melodies." In broad daylight or silhouetted against twilight skies, they are manifest, even at a distance. Summer's secrets revealed.

Our lives are like that. The motives and thoughts that nestle in our branches are not so easily discerned. Though outward appearance and action should be an index to inner thoughts and motives, they often are simply screens for the inner activity—leaves that hide the nests on the inner branches. But there comes a season when He who knows and sees all things, blows off the leaves and bares the branches. When Christ comes to judge the quick and the dead our lives will be as open as the bare branches of November. All will know that God has judged rightly, for that day is spoken of as "the day of the revelation of the righteous judgment of God."

During this time of grace God is trying to reveal us to ourselves. Through His Word and by His Spirit He is seeking to reveal to us the secrets of our hearts so that we might recognize the evils that are within us, and permit Christ to drive them out and tear down their nests before they condemn us in the judgment.

God grant that when the bared branches of our lives are silhouetted against the blazing sky of God's judgment that the secrets laid open in our lives may testify that here Christ has been permitted to dwell and to work. —A. K. H.

A Thanksgiving Prayer

O, Thou, who hast comforted me in the night watches,

Unto Thee I make my prayer, my prayer of thanksgiving:

For stars in every midnight sky,
For quivering glory in the grey,
For roses red—December grown,
For sunset at the end of day.

For that swift turning back to Thee
In joy or sorrow, peace or pain,
For the frustration of my plans
That mine might be the greater gain.

For graveyards that no terror hold,
For death which is the mask of life,
For love unaltered by the years,
For heart at rest in midst of strife.

For that best gift of all, Thyself,
For Thy dear Presence shining through

And for Thy grace, Thy boundless grace,

Accept, O Lord, my thanks anew,
As I, whom Thou hast comforted, in the night watches

Make unto Thee my prayer, my prayer of thanksgiving.

—Ruth G. Winant

There is not a shaft in the quiver of the devil but has been fired at the Bible and failed.

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YEAR OF SPECIAL EMPHASIS ON EVANGELISM

Our Synod Evangelistic Committee is sponsoring a special evangelistic effort in 1947 under the title "Power for This Hour." A meeting of the District Presidents of the Church, and the District Directors of Evangelism was held in Minneapolis on October 9, 1946. At this meeting plans for this evangelistic effort were outlined and each District Director was asked to suggest one man from each circuit to act as Circuit Director. Pastor E. C. Reinertson, Director of Parish Education, heads this effort. He inspired those assembled at the Minneapolis meeting with the great possibilities in this undertaking. At the Minneapolis meeting, too, the dates were set for the District Conferences.

The Circuit Directors for our district were called together in Saskatoon December 3. Two sessions were held. Every circuit was represented. At the forenoon session, after the opening devotion, Dr. O. K. Storaasli by request gave a resume of a paper delivered at a recent ministerial association meeting in Saskatoon. This paper presented a splendid introduction to this meeting on evangelism. He first traced the revivals in the Old Testament. Then from the revival on the day of Pentecost he traced the revival under Pietism, its strength and weaknesses, and how its influence spread into Denmark, Sweden and Norway. Modern revivals such as those under Jonathan Edwards and Moody were discussed. After having traced the revivals of the past, he spoke of the Prospect for Tomorrow. Some of the demands for tomorrow's evangelism are: 1, To keep a clear evangelistic note; 2, The pastors and lay people bring a positive witness; 3, That congregations be mission minded; 4, The proper emphasis be placed on the Word and the Sacraments; 5, That all witnessing be positive and aggressive.

He concluded his discussion by touching on two points: "Do We Need a Revival Today?" and "Pastors of Tomorrow." Under the first, the need for revival, he set forth Charles Finney's seven points:

1. There is a want of brotherly love.
2. There is a dissension among the Christians.
3. There is a growing worldly spirit making Christians conform to the world.
4. People are falling into gross sins.
5. There is a spirit of controversy.
6. The wicked triumph over the church.
7. Sinners sink into hell unconcerned.

Under "Pastors of Tomorrow" he stressed:

1. Know God.
2. Know men.
3. Must have Kingdom of God as objective always.
4. Must offer himself to the Holy Spirit—not to do, but be used.
5. Emphasize personal aspect of the Gospel.
6. Must evidence a spirit of sacrifice.
7. Must be a persistent personal witness.

Dr. Storaasli's presentation was very much appreciated. There is a

possibility that it will be published in pamphlet form.

Pastor E. C. Reinertson then outlined the plans for 1947. The program "Power for This Hour" falls into four parts. The four parts, based on the Book of Acts, are: "Power Through Unity," "Power in Consecration," "Power for Witnessing," and "Power for Teaching."

At this conference the circuit stewardship secretaries arranged for rallies to be held in various places in the circuits. These rallies are to be held from the first part of January until the middle of February. Slides will be shown and special speakers will be available for each rally. A committee on evangelism is to be appointed in each congregation very shortly. This committee will receive informational and inspirational material from Pastor Reinertson's office prior to the rally. The congregational committee will also aid in canvass work in finding the unchurched and helping to bring them into the Kingdom.

Pastor Mars A. Dale, our district president, is a member of the Evangelistic committee of our church and has had a part in arranging for this evangelistic effort. It is thrilling to know that the entire church will move forward, under God, to strengthen God's children, and bring in the lost through "Power for This Hour." We commend this undertaking to the prayer of our people.

"Christmas," edited by Randolph E. Haugan, and published by Augsburg Publishing House, Minneapolis, Minnesota, \$1.00.

Haugan's Christmas again excels. This is the sixteenth edition of this beautiful production. It is "Christ-massy" and festive, rich in color, and rich in content.

You will find in this year's issue: "That Nativity as Interpreted in Wood-Carving," "The Penny Piper," and short stories, "Johnny Speaks His Piece" and "A Christmas Letter."

Biblical version of the first Christmas is featured together with many beautiful photographs, poetry, and carols from other lands.

The 1946 Christmas is worth more than one dollar. It is full of beauty and inspiration. You will cherish having a copy in your home also this Christmas.

"We Beheld His Glory," Sermons for the Advent Season, Christmas and New Year's Day. This is written by pastors and leaders of the Evangelical Lutheran Church. The price, \$2 at Augsburg.

Writers of the sermons? Dr. Aus, Rev. Rogness, Dr. Preus, Dr. Milton, Dr. Eastvold, Dr. Aasgaard, Dr. Wee, Dr. Gullixson and others in this splendid book of festival sermons.

Here are some sermon titles: "The King of Love," "When Jesus Opened the Book," "The Son of Man Cometh," "That Ye Might Be Saved," "Lessons for After Christmas," "This Year Also," and many others.

The style? It varies with the various authors. But the sermons are Scriptural, devotional, thought-provoking, and edifying. It can be read with profit by all.

More Important Than a College Course

A Testimony Delivered to Students at Ellensburg, Washington
By Mrs. Aksel Pedersen

Some years ago I like you was working and studying hard and looking forward with keen anticipation to the day when my education would be complete—when dressed in cap and gown, in the presence of friends and faculty, I would receive my coveted degree. And it was a great day!

But a few weeks ago, without a cap and gown, without the fanfare of music and crowds, without even a degree, I completed a far more important course of study. I finished my first reading of the greatest book on earth—the Bible.

Perhaps you are thinking, "How

dare she make a statement like that?" when she, like us, had the opportunity in college to read the great classics, to listen to great speakers from all our higher institutions of learning, to hear good music, see good plays, and to delve into books containing knowledge on everything from eugenics to the fall of the Roman Empire.

How can I say that a course of study completed in the quietness of my own room, my studying done after a full day of household tasks, and with no teacher, except an occasional hour spent with my pastor, can be more important than a college course?

That is exactly what I would like to speak to you about for a few minutes tonight.

In college I read the great classics. Yes—but did I read the first and oldest classic? No. Yet the Bible is the only book that has survived some 3,000 years. The Bible was the first book ever to be printed on a printing press.

Would you say that my knowledge of literature was very complete, when I had never read the "best seller"? And what is the "best seller"? It is the Bible. Over 14,000,000 copies are sold annually. Printing presses are kept running day and night to supply the demand. The Bible has been translated into over one thousand different languages and dialects—far more than its nearest competitor.

I read and heard greet speeches—yes. But I had never read the greatest speech—and it is not the Gettysburg Address or one of Patrick Henry's, but the "Sermon on the Mount" as found in Matthew, the fifth chapter.

I heard good music—yes. But I knew nothing of the songs that down through the ages have brought comfort, joy and hope to people of all walks of life—the book of Psalms.

I saw good plays, but I knew nothing of the incomparable drama as found in the book of Job—a "play" that deals with one of the fundamental questions of life: "Why does a just God allow suffering on earth?"

I heard men speaking concerning the future, but I knew nothing of the great prophets, Isaiah, Ezekiel or Daniel.

I studied law and economics, but I had only a hazy knowledge of the most complete, the most concise set of laws ever enacted—the Ten Commandments, as found in Exodus—a set of laws, which, if they were followed, would end all strife and war.

Can you begin to see why I agree with William Lyon Phelps, a venerated teacher at Yale, when he said, "I thoroughly believe in a university education for both men and women, but I believe that a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

But my course of study went deeper than that. I not only read the "laws" but I learned how they can be applied to life. I not only studied the history of nations, but learned the lesson that history teaches, that when one loves and obeys God, and lives according to His commandments, things will go well with him or his nation. In short, my course of study taught me not only facts, but how to live.

For a number of years I taught school in Seattle and was considered a fair teacher; but as I look back now I can see how utterly I failed. I taught my pupils arithmetic, history, and geography, but I did not teach them "life." I did not teach them how to live. There is no question, is there, of what kind of a teacher you would prefer to be, or which teacher you would prefer to have for your children?

But how can the Bible teach what the other fails to do? My answer is simply this: No matter how wise and learned were the men who wrote the books I studied in college, they were yet merely men; but the Bible is God's inspired Word! I challenge any one of you to read it through from beginning to end, and not find out for your-

self. But I wish to tell you of just two of the evidences that I found in my reading.

Suppose during this coming year each one of you were to write a book, then at the close of the year reassemble and compare your books. What would be the chances that each of you had chosen the same theme for your books? Very, very few. Yet in the Bible you find sixty-six books written during a period of 1,600 years and by men of all walks of life—priests, kings, farmers, shepherds and poets; and yet every single book has the same theme. Impossible!—unless God is the director.

Also, what would you have thought if, back in 1245, before Columbus discovered America, men had been able to foretell exactly where and when and how President Roosevelt would be born, live and die. And yet, Isaiah, Zechariah and other prophets living seven hundred years before the birth of Christ foretold the events of His life, with such accuracy that you marvel as you read. Truly it is the work of God!

Every course of study should have a focal point, a hub around which all the rest revolves. This course definitely has one. Every one of the thirty-nine books of the Old Testament points forward to a figure on a cross; every one of the twenty-seven books of the New Testament points back to a figure on a cross. And who is that figure? It is our Lord, Jesus Christ.

And He it is who unlocks the door to all the problems of life. It is through Christ and faith in His words that we have courage to stand steadfast when the hard things of life strike us, for we remember He said, "All things work for good to them that love God and are called according to His purpose."

It is Christ, who holds our hand as we bid the last farewell to our loved ones, for He has said, "In my father's house are many mansions, I go to prepare a place for you," and "Though a man die, yet shall he live again."

It is Christ who gives us that which we are always seeking—happiness, for He has said, "The fruit of the Spirit is joy, love, peace."

It is Christ who gives us true freedom, for He promises, "Ye shall know the truth, and the truth shall set you free."

It is Christ who gives you total victory, victory over sin and self.

And it is Christ who gives you the gift supreme—eternal life.

All well and good, you might say, but unless I have this Christ for my own, He will be of no help to me. Very true. So what can be done about it?

I said at the beginning that I had no teacher in this course, but I did. The best teacher there ever was—the Holy Spirit. Each one of you may have Him for your teacher too, if you will but ask Him, in earnest prayer, to be your guide.

If you will approach the reading of your Bible with this attitude, I am positive that before you have completed it, you will have found the end to all your seeking, the answer to all your questions. It may come in the reading of one passage, or it may come gradually. Whichever way, it will be the way God deems best for you.

I feel that I may speak with confidence concerning this, for it is only a year ago, in an adult confirmation class, while my pastor was quoting from the tenth chapter of Romans, that suddenly the light dawned upon me, dawned with such brilliance and glory that I shall never forget, and with such force that my one wish has been that I may somehow help someone else to see the light, and that is the reason I am speaking to you tonight. The verses he quoted were:

"For if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved, for with the heart men believeth unto righteousness; and with the mouth confession is made unto salvation."—Amen.

—The Lutheran Messenger.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i December, 1946.

Hvor Var Det I Gikk Ut?

3 s. i Advent—Matt. 11:2-10

Det er vanlig at denne søndagen taler om tvil og tvilens mennesker, dette med tanke paa den fengslede Johannes' spørsmål til Jesus: "Er du den som skal komme, eller skal vi vente en annen?" Men i vaar tid er det vondt om virkelige tvilere, av den grunn at det er vondt om mennesker med virkelig aandelig alvaar. Naar den aandelige holdningsløse og uselvstendige og ukyndige taler om tvil, er det bare løs tale. Han har jo ikke noe ryggstø som vakler, og kan der for ikke kjenne dette vaklende som skaper tvil hos den rettsindige tenkende person. Vi ber Gud om aa gi alle sanne tvilere visshet og la vaar tekst stille spørsmålet til oss:

I. Hvorfor var det I gikk ut i ørkenen? Vi er jo i verden og verden er en ørken. Men slik ørken som ligner Libyas ørkener hvor nylig saelsomme vannstrømme er blitt opdaget som skaper skjønn oaser her og der. De finnes, disse oaser, ogsaa i den ørken vi lever i. Aa fornekte dette er aa være blind. Naar vi naa gaar gjennom verdens ørken, hva ser vi saa etter? Hvor stanser vaart blikk? Ved alle disse rør som drives a hit og dit av vinden? de vokser mange steder like tett som tanget ved sjøstranden. Men den som venter noen duft fra disse vekster eller noen brukbar frukt, han blir bedratt. De har ingen av delene, disse rør som svaier for vinden. Og likevel lokker de saa mange til seg. Har du latt deg lokke? Sikkert ikkeff! Ditt blikk har kanskje stanset som forhekset ved de mange mennesker hvis tanker og tale om livet, dets mening og maal, om Gud og hans vilje, om veien til maallet, om død og om dom og om evighet, lød saa overbevisende og samvittighetsdøvende. Men gir du deg tid en stund hos dem, da merket du nok hvordan tanker og tale skiftet form og farge, alt etter den gjengse, overfladiske meninings vind, og det du søkte ble ikke ditt. Samvittigheten fikk ingen fred og hjertet ingen ro. Det fører alltid med seg skuffelse og feiltakelse aa la blikket stanse ved rør som drives av vinden.

II. Eller hvorfor va var det I gikk ut? For aa se et menneske klædd i fine klær? De er i kongenes hus. Men de er ogsaa i store skarer i verdens ørken, ute paa alle veger, og ivrig søker menneskenes blikk dem. Eller har det som lyser og blander noen sinne hatt en slik makt over menneskene som det har idag? Forlystelsesstedernes lysreklame lokker med en forunderlig dragende makt store skarer. Glitret og jukset drar hastige steg som var ment av Gud til aa gaa paa pliktoppfyllelsens yeg. Men er ikke dette bare et uttrykk for menneskets lengsel etter lys og skjønnhet og en indre motvekt mot alt det mørke og stygge i verden? Spør de som lar seg drages og lokkes, om de har funnet det lys deres indre traktet etter og den skjønnhet som kunne skape harmoni i sjelen. Og de som er ærlige i blant dem vil maatte svare et avgjort: nei. Renere lys lenges hjertet etter, og mere ekte skjønnhet begjærer sjelen.

Gaar du og søker lys og skjønnhet i verdens ørken, løft da blikket over dens falske lysreklame og dens forgjengelige skjønnhet,—op til den verden hvorfra det evige lyset skinner og straalere i overdaadig skjønnhet.

III. Hvorfor var det i gikk ut? Var det for aa seen profet? Ja, jeg sier eder, endog mere enn en profet. Det er hva ditt hjerte lenges etter. Naar vi naa i adventtiden gaar gjennom verdens ørken, speider hjertet og blikket etter noe uten for og over ørkenen—

Litt sjelsorg

Spørsmål: Jeg kommer aldri riktig forbi vanskeligheten med troen. Der staar jo: "Tro paa den Herre Jesus Kristus, og du skal bli frelst," men jeg kan aldri si med sikkerhet, at jeg tror paa Kristus, og da er det klart at jeg heller ikke kan vite om jeg er frelst. Nu er mitt spørsmål dette: Er der noe kjennetegn paa troen, saa at jeg kan finne ut om jeg tror eller om jeg er aldeles borte fra Gud?

* * *

Svar: Dette spørsmål er ikke saa klart at jeg kan ha noen mening om at du har gjort noen erfaringer paa frelsen i Kristus Jesus, men jeg skal forsøke at vise dig litt om hvorledes troen begynner og hvorledes den utvikles til den kommer frem i en klar overbevisning eller en full forvisning.

Du husker fortellingen om Sakkeus. Han hadde en god forretning i Jeriko og tok inn mange penger, saa han var blitt meget rik, men han var ikke riktig glad og lykkelig. Han kjente at han hadde syndet, og dette gjorde ham urolig. Han hadde sikkert hørt tale om Jesus, at han var synderes venn, og der var opstatt et ønske i hans sjel om at møte Jesus eller at han kunne faa se ham. Det han hadde hørt om Jesus hadde bevirket at han fikk en lengsel etter at se Jesus. Her ser vi det første skritt paa veien til en sann og levende tro. Først var det synden som gjorde ham urolig i samvittigheten, og da han fikk høre om Jesus, begynte lengslen etter Jesus. Det var en lengsel etter det Jesus kunne meddele, nemlig forlatelse for all synd. Jesus sier om disse: salige er de som hungre og tørster etter rettferdighet; ti de skal mettes. Jesus priser altsaa disse salige som ikke er kommet lengre enn at de hungre og tørster etter tilgivelse for all synd.

Du spør kanskje: Kan dette være tro paa Kristus? Ja, det er tro, men det er ikke den fulle forvissnings tro. Jeg vil bare spørre dig: Hvorfor har du en slik lengsel etter Kristus? Jo, det er fordi du har hørt at han kan frelse syndere, og saa lenges du etter ham og hans naade. Du tror virkelig at han kan frelse dig, bare du kunne komme til ham. Slik var det ogsaa med Sakkeus.

Saa en dag hørte han at Jesus drog igjennem Jeriko. Nu tok han det neste skritt. Han bestemte sig til at han ville se Jesus. Før hadde han bare

etter EN i verden som kan gi hva det attraar og fylle dets trang til fred og livsharmoni. Og denne ENE finnes der: Jesus Kristus er ogsaa paa ferd gjennom verdens ørken idag. Og alle hjerter som vil se skimter hans lyse skikkelse i adventtiden, ogsaa de som ellers ikke vil se. Men lengere enn til denne skimten maa ditt hjerte komme, dersom det skal bli tilfreds. Det maa naa til aa eie ham som Frelseren, kongen over livet, vennen i alle livets forhold. Ditt hjerte kan ta til med aa søke ham som profeten, han som kunngjør Guds vilje til salighet. Stanser du saa og lytter stille til hans tale, og far du imot hans raad. Du skal kunn bejære Ham Selv. Og se! Her finner du en som vil og kan gi deg seg selv. Kristus trær inn i ditt hjerte og gjør det til sitt tempel. Han har kasteskoflen i sin haan, og grunndig renser han ut alt. Alt blir nytt. Og saelsom blir siden din vandring gjennom verdens ørken, for du gaar ikke lenger alene. Kristus gaar med deg. Da blir du rik paa kinder til aa øse av: mot og kraft, taalmodighet og utholdenhet paa hele din ørkenferd. Hvorfor gikk I ut? Herre og Frelser! For aa finne deg.

—H. Arnholt Strand.

lengtet etter at se ham, men nu blev det en fast beslutning. Han gik ut av sin forretning med det maal for øie: Nu maate han se ham. Her kan vi se hvorledes troen hadde utviklet sig hos Sakkeus. Hadde han ingen tro hatt, da hadde han visst ikke tatt et saadant skritt. Det gikk imidlertid ikke saa lett at faa se Jesus, da der var saa mange mennesker som stod iveien. Han maatte kjempe sig frem og bryte over med alle hindringer. Grunnen til at han ikke go opp var, at han hadde tro paa Jesus. Han maatte se ham, koste hvad det koste ville.

Tilslutt finner vi Sakkeus sittende i et tre med øinene festet paa Jesus da han kom forbi. Hvorfor sitter han der paa denne maate? Jo, han hadde faatt slik tro paa Jesus at han maatte se ham.

Troen hos ham hadde vokset og denne tro hadde ført ham sa nær Jesus at han nu kunne se ham. Hadde han ingen tro hatt paa Jesus, da ville han ikke ha sittet der i træet som en nar for alle folk der kjente ham.

Det tredje skritt i denne troesutvikling kommer da Jesus sier til ham: Sakkeus, kom ned, ti idag bør det mig at ta inn i ditt hus.

Nu var det ikke lenger bare en lengsel, men nu fikk han en direkte oppfordring fra Jesus om at komme, og paa grunn av den tro han allerede hadde paa ham, saa vovet han skrittet. Han kom med en eneste gang. Det er slik vi ogsaa maa komme, og Jesus har sagt: Den som kommer til mig støter jeg ikke ut.

I hele denne tid fra han kjente lengslen etter at se Jesus til det øieblikk han stod der foran ham hadde han ikke noen fred i sitt hjerte. Han bar paa en nød, og denne nød trykket ham saa han hadde ingen ro. Nu er spørsmålet: Kunne han ha tro paa Jesus saa lenge han hadde ufred i hjertet? Jo, det var nettopp ufreden og troen paa Jesus der drev ham hen til ham som alene kan frelse fra synden.

Nu skjedde der som viser meget klart hvilken tro han hadde paa Jesus: Han aapnet nemlig sitt hjerte for ham og bekjente det der trykket ham. Hadde han ingen tro hatt da hadde han ikke vovet at bekjenne sine synder for Jesus.

Nu sier Jesus: Idag er frelse vederfaret dette hus. Nu fikk Sakkeus visshet for at han var frelst fra sine synder. Dette kaller vi troesvisshet. Det var et ord fra Jesus der gav ham denne visshet. Troen begynte der i tollboden da han fikk høre om Jesus, ti hvorledes skal man tro uten at man har hørt. Denne tro der begynte i en lengsel ledet skritt for skritt hen til Kristus, og tilslutt fikk han oppleve den fulle forvisning.

Nu vil jeg spørre dig: Har du opplevd noe av det samme som Sakkeus? Har du kjent denne lengsel etter Jesus og tilgivelse for alt? Har du tatt en bestemmelse at du maatte komme til ham og faa motta tilgivelse? Har du vundet over alle hindringer der stod dig iveien? Har du trengt dig frem? Har du brudt med verden og sagt farvel til alt der ville hindre dig fra at komme til ham?

Har du hørt Jesu vennlige innbydelse: Kom, og har du vovet skrittet?

Har du hatt et oppgjør med Gud? Har du sagt at du hadde syndet paa mange maater og at du nu ville begynne et nytt liv?

Har et ord kommet til dig som viste dig klart at alt var lagt paa Jesus for at du skal være fri? Har et ord gitt dig visshet, at du var frelst fra din synd?

Dette møte med Jesus bragte glede inn i Sakkeus hjerte, og det bragte frelse til ham og hans hus; ti naar en

Av Naade

Av naade er I frelst. Ef. 2, 5.

For mange mennesker er slike ord intet annet enn tomme fraser, som de er vant til aa høre i forbindelse med religionen, men som de er hjertens trette av.

For andre derimot er det ingen ting paa jorden som er saa virkelig, ja uundværlig som dette aa faa leve i Guds daglige naade. Har et menneske faatt se sitt livs synder, som han har gjort, og som han aldri i evighet kan gjøre ugjort, da vet han intet sted aa fly hen: Syndene jager ham, forfølger ham og martrer ham.

Da faar han bruk for naaden, de gjennemborede hender og det sonende blod. Men mere med frykt enn haap. For jo nærmere han kommer, jo tydeligere ser han sin synd. Ikke bare de synder som ligger bak. Verre er det at han holder ved med aa synde. Tross sine kraftigste forsetter kan han ikke slutte med sitt gamle syndeliv.

Men heller ikke dette er det verste. Verre er det at han synder i tanker, i fantasi og i lyst meget mere enn han synder i ord og handling.

Hvor skal han vende sig hen? Han er tilsløet av synd fra innerst til ytterst. Alt det han gjør og sier er syndig og urent.

Da har han faatt bruk for de gjennemborede hender og det sonende blod. Men tør han komme? Kan Gud ta imot en syndet som ikke makter aa slutte sitt gamle syndeliv? Og kan Gud tilgi en syndet som ikke angrer ordentlig heller. Se slik gaar det til at et lettsindig, selvtilfreds og selvraadig menneske faar bruk for naaden.

Men se nu ogsaa hvordan det gaar til at denne syndet blir frelst.

For ham er dette nu det vanskeligste av alt. Han prøver alt det han leser og hører. Han prøver aa omvende sig, men han kommer ikke løs fra sitt gamle liv. Han prøver aa angre, men ser at det hele er egoistisk sorg over syndens følger. Han prøver aa tro, men det er nu mere umulig.

Men se nu, midt i denne sin frykt og nød har han alt faatt del i frelsen. I det øieblikk han uten fusk lot sig overbevise om sin synd, rakte Jesus sine gjennemborede hender ut mot ham, og det sonende blod dekket all hans synd.

Dermed er han frelst, selv om han ennu ikke kan se det klart, og derfor heller ikke kan glede sig over det. Saa meget betyr det, at vaar yppersteprest rekker sine hender ut over syndere.

O. Hallesby.

Naar han kommer igjen

Verden sov da Jesus fødtes til verden. Disiplene sov da han kjempet i Getsemane, og de sov da han stod op fra de døde. Skal mon hans venner ogsaa sove naar han kommer igjen?

Tusende utmerkede muligheter skaper ikke en eneste virkelighet, hvis, ingen bruk gjøres av dem.

Den godhet som er saare engstelig for at bekjentgjøre sig selv taper snart sin vellukt.

blir frelst i et hjem, da har det en stor innflytelse paa de øvrige i hjemmet.

Denne gjerning med Sakkeus var ikke noe som han fikk istand selv. Det var Guds aands gjerning, og han som har begynt den gode gjerning vil fullføre den. Prøv dig selv hvor langt du er kommet paa troens vei hen til Kristus. Stans ikke paa denne vei. La ham faa tale til dig i sitt ord: Vær frimodig dine synder er dig forladte. Det er da at vi faar oppleve frelsesfryd i vor sjel. Det er da at vi kan takke for at frelse er vederfaret oss. —S. H. Njaa.

THE CHURCH vs. THE MOVIES

A writer in the Chicago Daily News recently tore the mask from the reasons given by some persons for not attending services, by using those same reasons against going to the movies. This was his method:

"I'm out of the habit of going to the movies; I better not go tonight."

"I have not been to the movies for so long the walls would fall in if I went."

"I know a man who has gone to the movies for years, and he is no better than I am."

"There are as many good people outside the movies as inside."

"Too many hypocrites attend the movies."

"I stay away from the movies because of the kind of folks who support them. I would not sit in the same room with Mr. So and So."

"The performer gets more money than I do. Why should I help keep him in a good car and fine clothes?"

"I do not like the people in charge of the movies."

"I stay away from the movies because I went so much when I was a child."

"I need new clothes before I can go to the movies."

"I have a friend visiting me, and I do not know whether he likes movies or not; I never meddle with a man's private opinion."

"I do not go to the movies, because directors never call on me."

"I do not go to the movies, because when I went the last time, no one greeted me."—Now.

A Good Sermon

That is a good sermon which draws my heart nearer to God; which makes the grace of Christ sweeter to my soul, and the commands of Christ easy and delightful. That is an excellent discourse, indeed, which enables me to mortify some unruly sin, to vanquish some strong temptation, and weans me from the enticements of the lower world, and bears me above all the disquietude of the lower life, which fits me for the hour of death, and makes Jesus Christ my Lord.

—Issac Watts

RADIO FUND REPORT
RECEIPTS

1945	
Southey Ladies Aid	\$ 5.00
Strasbourg Ladies Aid	3.00
Govan Ladies Aid	5.00
Alice Stolee, Donalda, Alta.	5.00
Prince Albert Circuit WMF	16.00
Moose Jaw Circuit WMF	16.00
Swift Current Circuit WMF	16.00
Saskatoon Circuit WMF	16.00
Yorkton Circuit WMF	16.00
Star City Ladies Aid	16.00
Penzance Ladies Aid	10.00
Mrs. S. Brun, Strongfield	16.00
Miss Rolie	.25
Canada District LDR	16.00
Hanley Ladies Aid	16.00
Outlook Ladies Aid	5.00
Preeceville Ladies Aid	16.00
Mrs. Austenson, Viscount	2.00
	195.25

1946	
Broderick Ladies Aid	1.00
Watrous Ladies Aid	1.00
Saskatoon Circuit	16.00
Swift Current Circuit	16.00
Moose Jaw Circuit	16.00
Macrorie Ladies Aid	5.00
Penzance Ladies Aid	10.00
Mrs. J. Hetland, Naicam, Sask.	5.00
	70.00

Total receipts	\$265.25
EXPENDITURES	
1945	
CFQC, broadcasts July 15-22-29	\$ 48.00
Mrs. Lavik	5.00
CFQC, broadcasts Sept. 2-9-16-23-30	80.15
CFQC, broadcasts Aug. 5-12-19-26	64.15
	197.30

1946	
CFQC, broadcasts June 16, July 14-28	48.15
CFQC, broadcasts Aug. 11-25	32.15
CFQC, broadcasts Sept. 8-22	32.15
	112.45

Total expenditures	\$309.75
MRS. G. HOYME,	
Treas. Can. Dist. W.M.F.	

Women's Missionary Federation

"Jehovah bless thee, and keep thee: Jehovah make his face to shine upon thee and be gracious unto thee." Numbers 6:24-25.

Christmas will soon be here. But first comes the "Christmas rush." To most people that is the ushering in of Christmas. And when Christmas finally does come, many are too tired to observe it. "But, dear me, is this a time for scolding?" you inquire wearily. No, I certainly do not desire to add a single stone to your burden. But permit me to send you a greeting now, while your burden is heaviest. At Christmas time, when your burden has been lightened, you will receive so many greetings.

A hearty greeting to you as you carry your burden. It is heavy enough ordinarily; and it does not become any lighter toward Christmas, when the days seem long and the nights short, when sleep is scarce and your body is tired. We see how heavy-eyed and pale the courteous sales people in the stores are these days, how ready to sink from exhaustion our kind and diligent maids are. And mother! Well, she must have everything done in good season, everything pertaining to the house and the children, to the cleaning and the baking, to the Christmas tree and the gifts. We notice, of course, that she is tired, even though she does not mention it. And father, who toils from early morning until late at night—he breathes many a sigh on his way home from his labors. How will he be able to make both ends meet? He would so much like to gladden the hearts of all in some measure at Christmas time.

I do not really know why it is this way, why we must go through the "Christmas rush" in order to get to Christmas. But I suspect the hand of the enemy back of it all, the hand of him who cannot endure to see Christmas on earth. But since it seems that we must go through this tension before Christmas, permit me to express the wish that the Lord might bless you and keep you during these days.

—Hallesby

W.M.F. WORKERS' CONFERENCE

The Saskatchewan WMF Workers' Conference met at the King George Hotel, Saskatoon, October 23rd and 24th. Mrs. Mars Dale led in Bible study each morning from Joshua 1:7-9 and 3:5, 44 and 45. Christ so graciously used her to point out to us that He never fails and that our possibilities are great; she also reminded us that we can expect great things here in this Canada of ours if we but have faith in Jesus and trust His promises. There were short prayers of deep gratitude to God for our former WMF leaders whom He chose as His instruments to organize and maintain this our Federation.

Mrs. Hendrickson's challenging talk informed us definitely that the aim of the WMF is to reach into the heart of each individual member of our local Ladies Aid, to win them for Christ. As a result of the General WMF Convention and Board Meeting this year, new pamphlets are being printed in simple form describing the whole program of the WMF, its work and aims. Radio work and its financial support was stressed because of its importance. It was also brought out how necessary it is to keep the history of our local Ladies Aids up to date.

Circuit Presidents are requested to visit every local Ladies Aid in their respective Circuits if at all possible. They are also to attend the Workers' Conferences.

Plans for the 1947 WMF Convention (Canada District) include: 1. A Challenge to each woman for a closer walk with God. 2. Aim for and plan

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

for a whole District Workers' Conference. 3. Individual prayer and reading project—pamphlets prepared by Mrs. Dale are to be published, and distributed to each member. These are to encourage meditation and prayer alone with God. 4. Every Ladies' Aid in Canada should devote one meeting a year to discussion against liquor and smoking. A united effort amongst the Christians to back up the W.C.T.U. and to try to enforce laws in our Government against the liquor traffic. 5. District President and Circuit Presidents be reminded to send financial sheets to the Ladies' Aids. 6. Interest women in the Deaconess cause. 7. Emphasize the spiritual value of Mission Boxes. 8. Local Aids visit the unchurched and try to win them for Christ. 9. That our women be urged when possible to visit charity institutions by personal contact, such as the Home for the Aged. 10. Recommend that we remind our Ladies' Aids in January to be prepared in good time for the Self Denial Offerings. 11. Each Ladies' Aid should try to have its annual meeting no later than December.

Every Ladies' Aid is being asked to contribute \$5.00 per year to cover Circuit and District fees. This fund is to be used to pay for radio broadcasts, cost of visiting within the Circuit and other expenses that pertain to WMF work. If every Ladies' Aid does its share, this fund will allow for much more work to be accomplished in the District, the Circuit, and even down to your own society. Let us begin at once! Send your contribution to your Circuit Treasurer.)

Money for the Church Budget is to be sent to Miss Norma Lyseng, Zion Lutheran Church, Eastlake Ave. and 11th St., Saskatoon, Sask.

Dr. Lavik appealed for support of radio work, the new Seminary, also for S.L.B.I. Pastor Dale brought a greeting, pointing out the tremendous opportunities and possibilities that lie within the reach of our women. Let us be alert and aware of the responsibility that God has placed upon us. —Mrs. S. Bue, Acting Sec.

HISTORY OF BIRCH HILLS
LUTHERAN LADIES' AID

Chapter 1: 1906 - 1931

As we endeavor to write down for the information of those who come after us, a history of the Birch Hills Ladies' Aid, and at the same time, some of that of the congregation, it is done for the glory of God, since without His Spirit compelling dedicated men and women to go out in this work and giving of their time, energy, and means, this work would not at all have been possible. So we thank Him for the results that have been accomplished.

In Matt. 17:20, Jesus speaks of having faith as a "grain of mustard" and looking back to the beginnings, we are often surprised and take new courage when we see how a tiny word or deed sown may bring forth great fruits in its season. So it was that with the beginning of visible church work around Birch Hills, more people began to take interest.

One of the earliest dates mentioned in connection with this work is Christmas 1903, when Pastor S. H. Njaa (the first Lutheran pastor in Saskatchewan) came to Mr. Andrew Hagen's farm out in Saron district to hold services. Some time later he moved to his farm at Weldon and he set about serving the mission parish from Tisdale on the east to Shellbrook on the west, to which he had been called by our church.

In August 1906 a meeting was held at the home of Mr. and Mrs. H. Hovde where a Ladies' Aid consisting of four members was organized. The Charter Members were: Mrs. C. Carlson, Mrs. Hovde, Mrs. P. Njaa and Mrs. Undem. Mrs. Hovde became the first Ladies' Aid president and Mrs. Undem the secretary-treasurer. A few visitors always came to these meetings, especially at lunch time when tables were set. The last Thursday of the month was Ladies' Aid day and meetings were supposed to start at two in the afternoon. The pastor generally arrived on horseback. The ladies all walked to that first meeting at Hovde's and some of them had

their children with them also. At other times the trip was made to similar gatherings with horse and buggy, but there was no gravelled highway then, nor was there any patented "knee-action" in some of the springs used on vehicles of that day. Some of those trips have not yet been forgotten by charter members who attended them, but early hardships only spurred them on to greater action and already, the first fall, a supper was held in Halvorsen's store. The first of July, 1907, they served homemade ice cream at the picnic and soon there were auction sales and various doings so that it was not long before they were able to purchase lots where the present church building now stands.

Pastor Njaa and family were instrumental in having the present parsonage and other buildings belonging thereto built on the site on which they stand, and lived for some time in the barn (which was then new) while the parsonage was being completed. It may be that both marriages and baptisms were celebrated here. Being meek and lowly of heart, it may be that these early pioneers had more rest in their souls than people of our day. The intervening years have brought us much convenience and prosperity, but we are more ready now to agree that a "man's life consisteth not in the abundance of the things which he possesseth."

Divine services were first conducted in the back of Halvorsen's store. Finally the old school house was purchased and became the nucleus of our present church which came into being during the years of the depression, 1931-32. As time goes on may it more and more become a haven for those who have accepted Jesus as their Lord and Savior. By perusing the minutes of the Ladies' Aid meetings, we might recount many "red-letter" days in our history, but time and space will hardly permit. We have not forgotten all the loving service which both young and old have rendered throughout these years. Generations shall rise up and call you blessed who by thought, word or deed have contributed your first fruits to this most blessed of all undertakings. Not all who were with us in the beginning are with us now, but new crusaders will ever be filling up the ranks so that this blessed work of evangelizing the earth can go on.

It is blessed to be saved and it is blessed to lead others to Christ. We at Birch Hills have so much to thank God for—for our church which here so beautifully points upward to Him to whom we owe our all. This first chapter of our history is written to encourage all who wish to extend the Kingdom of God—may He grant us this for His Name's sake.

—Mrs. T. J. Langley

(To be continued)

The Bible is the one window of hope in this prison through which we look into eternity.

When Thomas Hooker was dying, one said to him, "Brother, you are going to receive the reward of your labors." He humbly replied, "Brother, I am going to receive mercy."—Chas. H. Spurgeon.

Renewal Blank

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Rose Valley, Sask.

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